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Dinitz must prove himself in new role as ambassador to Washington

By GEOFFREY D. PAUL
LONDON (JCNS)-

Simha Dinitz, Israel's ambassador designate to the United States, faces the unusual challenge of living down his years of service with the prime minister, Mrs. Golda Meir.

Having been personally selected and nominated for the job by Mrs. Meir, he now has to disprove the bitterly personal and sometimes near-vicious allegations (made semi-publicly in government and widely in the press) that he is not the man for the job and that only Mrs. Meir's "protektsia" earned him the Washington appointment.

Whatever is said about the manner of the appointment and the further damage done to the already shaky morale of the foreign ministry, which might have been expected to furnish, or at least to suggest, the name of a new ambassador to the U.S., some of the criticisms have been more than unfair to a man of not inconsiderable talents.

Born in Tel Aviv 43 years ago, Dinitz is married to an American and has a son and two daughters. Washington is a familiar city to him — he was a student at Georgetown University almost 20 years ago (taking a degree in political science) during which time he worked as a guard at the embassy to which he now returns as ambassador.

He also served there in a diplomatic capacity, as counsellor in charge of information in the period immediately following the Six-Day War. But it is more particularly in the service of Mrs. Meir that he has familiarized himself with the real power centres of the United Sates, both national and Jewish.

Undoubtedly, the confidential nature of the many missions he has undertaken on Mrs. Meir's behalf (and not only to the United States have obscured from the general public the multi-faceted abilities of the man. But this very same cloak-wothout-dagger mode of operating has irked the foreign service which, with Dinitz having been promoted out of its ranks and over its head, sees the normal order disrupted and its capabilities insulted.

Simha Dinitz served Mrs Meir, as her prime adviser through most of her period as foreign minister in the mid-sixties and resumed this role when she became prime minister. But he has been more than that. He has also served as her window on the affairs of Israel and the outside world and also her watchdog.

It is Dinitz who has brought Mrs. Meir the latest gossip from round and about and it is he, too, who has protected her from those, high or low, who might seek to waste her time.

The fact that Mrs. Meir herself invested him with the power to interpose himself as he thought necessary between her and the rest of the world and that he used it as she would wish, is one of the things held against him. Perhaps in some respects, particularly with regard to issues on the home front, he has been over-protective.

But, with his close involvement in cabinet matters and as her personal emissary or companion on countless high-level missions, it seems less than fair — as has been the case — not to give him the benefit of the doubt and allow him to prove his mettle under the public spotlight.

Socially, Dinitz is more than personable. His tastes in music and books, two of his favorite forms of relaxation, are wide-ranging. He has a quick wit, a taste for Italian and Chinese cooking and what he considers a good sense of wine.

His working colleagues rate him as "vital" and easy to work with, except when some urgent problem bothers him. Then he tends to become nervously irritable. They also sense that, despite the predominantly outgoing nature of his personality, he has a close-guarded secret self to which he admits very few.

He has already done the right thing by trying to build his bridges to the foreign minister, Abba Eban, who came near to resigning over his appointment. It is reasonable to assume that he will no less diligently apply himself to working within the foreign service structure which his predecessor has frequently declined to do.

Perhaps, as his enemies hope, Mrs. Meir's eventual departure from office will leave Dinitz exposed and vulnerable. But there is the equal possibility that, by then, he will have displayed his ability adequately to fill the role of Israel's top diplomat abroad.

Simha Dinitz

The Canadian Jewish news

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Israel's security broken by Arab-Jewish spying

TEL AVIV-

The Arab-Jewish Syrian-directed spy ring "caused damage to Israel's security," but "unfortunately I cannot elaborate," Police Inspector General Shaul Rosolio told newsmen.

He was the first top Israeli official to disclose some details of the investigation. He confirmed reports that a Jewish member of the ring, Ehud Adiv, who had visited Damascus several times, had also visited Cairo en route to the Syrian capital.

Rosolio noted that Adiv did not report to Egyptian intelligence and that there was no Syrian-Egyptian cooperation in the operation of the spy ring. He confirmed indirectly that the four Jewish detainees were cooperating with investigators, but that "only at the end will we know if they told us the truth." He stated that the discovery of Jewish participation in an anti-Israel sabotage effort had shocked him deeply.

The affairs is still receiving extensive press coverage, the focus of which is on the Jewish participants in the espionage and sabotage ring. Adiv has been nick-named "Udi the Red" because of his alleged friendship with Danny Cohen-Bendit, the French-Jewish revolutionary student leader who visited Israel in 1968.

Adiv's birthplace, Kibbutz Gan Shmuel of the Hashomer Hatzair movement, has become a target of public hostility much to the chagrin of the kibbutzniks who were stunned by Adiv's defection and who point out that the children of the kibbutz receive a classic Zionist education and upbringing. Adiv hasn't lived at Gan Shmuel for the last three years. But public feelings are running high. One bus driver refused to stop at the kibbutz gates to discharge passengers.

Meanwhile, police investigators who have taken the suspects to their former habitats in a reconstruction of the spy ring's activities, have been told by the Arab Christian ring leader, Daoud Turki, that the group's aim was to bring about a political revolution in Israel and install an Arab-Jewish revolutionary regime.

This is the Haifa bookstore of Sam'am Daoud Turki, 45, alleged to be a member of the sabotage ring recently uncovered in Israel. Eighteen persons are in custody.

Goren is rebuked by Supreme Court in conversion case

JERUSALEM-

(JTA) - The Supreme Court has ordered Chief Rabbi Shlomo Goren to refrain from publishing any statements alleging that Abraham Borkovsky is not Jewish and gave him 30 days to reply to its order. It also ordered him to explain within 30 days why he refused to have his own religious court publish the record of its deliberations in the Langer case.

Rabbi Goren's claim to have evidence that Borkovsky's conversion was not valid was the basis for the ruling by a nine-member rabbinical court last month that Hanoch and Miriam Langer were not "mamzerim" (illegitimates).

Borkovsky complained to the court that the ruling of the rabbinical tribunal assembled by Rabbi Goren denied him his rights by conducting its proceedings in secret and refusing to allow him to present his side of the case. Borkovsky, who claims he is a practising Jew, was the first husband of the Langers' mother, whom he married in Poland after undergoing conversion to Judaism.

A rabbinical court in Petach Tikva ruled seven years ago that the Langer children were illegitimate and could not marry because there was no evidence that their mother divorced Borkovsky before she re-married in Israel.

Rabbi Goren's court overturned that ruling. If the Supreme Court upholds Borkovsky, the marriages of the Langer children would remain valid according to Halacha but the legitimacy of any children of those marriages might be questioned. Borkovsky is believed to be acting in conjunction with ultra-Orthodox elements-angered by Rabbi Goren's ruling in the Langer case.

In New York, a leading American Orthodox rabbi offered a vigorous defense of Rabbi Goren and assailed his detractors in some Orthodox circles as frustrated individuals whose attacks were "alienating countless Jews from their people and their heritage."

Rabbi Emanuel Rackman of the Fifth Avenue Synagogue, a member of the JTA Board of Directors, said that because some Orthodox rabbis and yeshiva students in Israel and th U.S. were unable to prevent Rabbi Goren's election as Ashkenazic Chief Rabbi, "they are making capital of his courageous and humane decision to solemnize the marriages of two persons whose eligibility to marry was in doubt."

How Harry Truman helped to bring about the Zionist dream

Harry S. Truman, whose long life may have ended by the time this article appears, helped to fulfill the Zionist dream by his whole-hearted commitment to the creation of a Jewish national homeland. Rochelle Carr's story tells of the Truman involvement in that achievement.

By ROCHELLE CARR

April 19, 1945. Harry S Truman had been President of the United States for 7 days. Today he had an appointment that was to affect a 2,000-year-old dream.

Dr. Stephen S. Wise, chairman of the American Zionist Emergency Council, came to talk about the Jewish victims of Nazism and a "proposed Jewish state and homeland in Palestine."

Before his meeting with Rabbi Wise, Truman received a communication from the State Department. It read in part: "It is very likely that efforts will be made by some of the Zionist leaders to obtain from you at an early date some commitments in favor of the Zionist program.... As we have interests in that area (mainly Arab oil was meant) which are vital to the United States; we feel that this whole subject is one that should be handled with the greatest care and with a view to the long-long-range interests of the country."

Truman was skeptical about "striped-pants boys" in the State Department. They were not concerned enough about the people directly affected. He felt that American interests could be upheld while still "helping these unfortunate victims of persecution to find a home." This he related to Rabbi Wise.

Harry S. Truman

Truman wanted immediate immigration into Plaestine of 100,000 displaced Jews from Europe. The British mandatory power allowed 1,500 per month.

His stand subjected him to much criticism from such British dignitaries as Prime Minister Atlee and British Foreign, Secretary Ernest Bevin.

Furthermore, according to Dean Acheson — (at one time a Secretary of State) — Truman had inherited a civil service that had been directed by President Franklin Roosevelt and Secretary Stettinius to maintain a neutral role in the Palestine issue.

It soon became clear to all that Truman, and not the State Department, was directing policy on Palestine. The buck could be passed only so many times. A plaque on Truman's White House desk read: "The Buck Stops Here."

Even Truman's good friend Dean Acheson disagreed with him. He cautioned, "To transform the country into a Jewish state capable of receiving a million or more immigrants would vastly exacerbate the political problem and imperil not only American but all Western interests in the Near East."

Acheson lacked Truman's understanding of the desperate and immediate human need. Acheson later wrote: "From Justice Brandeis, whom I revered, and from Felix Frankfurter, my intimate friend, I had learned to understand, but not to share, the mystical emotion of the Jews to return to Palestine and end the Diaspora."

October 4, 1946. Truman's

Cont'd on Page 2

Three Toronto YMHA groups get $25,000 in federal funds

By LEWIS LEVENDEL
CJN Assistant Editor

Three groups affiliated with the Toronto YMHA have received grants totalling $25,000 in federal funds under the New Horizons program.

Grants totalling $578,486 were announced last week, the first under the special program for Canadians over the age of 65. Grants to groups in Toronto amounted to $97,000.

The Y seniors' Orchestra received $8,100 to help in the establishment of a 36-member string orchestra composed of retired professional and semi-professional musicians.

Jubilee Theatre Arts was awarded $7,400 for retired stage people to present plays throughout the community. And the Handicrafts Workshop for the blind received $9,500.

All the projects are self-directed by the senior citizens, said Martin Park, assistant executive-director of the 'Y'. There is a board of directors for each one.

Members of the Y orchestra, which plays chamber music, range in age from 55 to 80. They work under the direction of Philip Budd.

"It gives these musicians a chance to continue in what they love so much," Park told **The CJN.**

The orchestra, which has been in rehearsal for about six weeks, already has a number of bookings. They are avaiable for bookings all over the city.

The Jubilee Theatre wil be performing plays at the 'Y' and throughout the community. By using a portable productions, the company will be able to move into such places as hospitals to perform. Both the theatre and orchestra are part of the 'Y' Good Age Club.

For many years, the 'Y' has housed and serviced the 60-member Toronto Hebrew Club for the Blind. Many of the members became blind later in life and didn't have the opportunity to develop basic skills.

"They got blind quite late in life and consequently never had the opportunity for the usual training given to the blind", explained David Andrews, 'Y' executive director.

The handicrafts workship will hold three sessions a week. "Eventually, it is hoped they will be able to market products such as baskets and hangers", said Park.

'Y' faces expansion dilemna

TORONTO -

The Toronto YMHA is facing a major dilemna - whether to cut back on its planned expansion program at the Northern 'Y' or to attempt to raise the additional $2.5 million necessary to complete the program.

Construction was scheduled to begin last fall on cultural and physical education wings for the greatly overcrowded Northern 'Y'.

"The estimate for the expansion was $3 million, but costs came in extremely high," said Wilfred Posluns, 'Y' vice - president and chairman of the completion drive. "Costs keep skyrocketing and we have to look at where to raise the extra money or what to cut back in our plans."

Complicating 'Y' expansion plans is the future of the original 'Y' on Spadina and Bloor. There are strong feelings for the retention of the Southern 'Y' which has a membership of 3,000. The Northern 'Y' has 8,000 members.

The Toronto United Jewish Welfare Fund had authorized "a selective solicitation" drive in which the 'Y' approached 30 to 40 families to collect the $3 million objective.

Campaign leaders set 1973 goal Jan. 7 after 'realistic' appraisal

TORONTO-

The goal for the 1973 United Jewish Appeal-Israel Special Fund campaign will be set at the annual Campaign Leadership Seminar, to be held on Sunday, Jan. 7, at Adath Israel Synagogue.

Al Green, campaign chairman, said invitations to the seminar will go out to the campaign leadership and workers involved in the 1973 drive for funds.

"We'll take a realistic look at the local and overseas needs," Green said, "and after a thorough discussion we will determine how much Toronto will have to raise to meet our fair share of the costs of carrying out the various programs."

The seminar, which will begin at 10 a.m. and continue until 2 p.m.—with a break for lunch—will feature discussions on Israel and Soviet Jews, the Jewish poor in Toronto and the dilemma of our youth and Jewish education.

Zvi Garcy, special representative in Canada for the Jewish Agency, will lead the discussions on the exodus from Russia. Before coming to Canada, Garcy was based in Vienna where he met immigrants from Russia and made the arrangements for them to go to Israel.

"In view of the fact that Yigal Allon told us Israel expects to absorb a million Soviet Jews in this decade, the discussion on the exodus will be especially significant," Green said.

The discussion on local issues will be based on a new audio-visual presentation, **You're In the Picture,** which covers 130 years of Jewish community activity in Toronto, right up to the present day.

Jack M. Rose is chairman in charge of the day's arrangements.

A colorful ceremony took place at Beth Sholom Synagogue when 10 torahs were given to Israel. From left are Rabbi David Monson, Gordon Mandell, Max Tishman, Moshe Ben-Nachum, Jack Barkin, Cantor Ephraim Rosenberg, Rabbi Joshua Mendelovitz, Rabbi David Kirshenbaum, Sam Cohen and David Gould. (Photo By Willer).

Ten Torahs for Soviet Jews living in Israel are dispatched by three Ontario congregations

By KAREN ENGELBAUM
TORONTO–

Ten Sifrei Torah were given to Israel last Sunday in a colorful celebration at Beth Sholom Synagogue.

The torahs are intended for immigrant settlements which will consist largely of Jews who recently left the Soviet Union. Moshe Ben Nahum, a sheleach (special messenger), from Israel, was present to receive the torahs in the name of Rabbi Menachem Hacohen, head of the religious department of Histadrut. Congregations in Toronto, London and Hamilton donated the torahs.

Following remarks by the rabbis of the participating congregations, B'nai Israel Beth David, the Anshei Minsk congregation in Toronto, Beth Jacob of Hamilton and Or Sholom in London, Moshe Ben Nahum repeated the shehionu (special blessing) in honor of the event.

The torahs were carried around the hall to the lively accompaniment of songs and hand clapping. Following the procession, many in the audience joined in an enthusiastic hora.

The torahs were placed on display so the audience could bid them farewell and send greetings along with them to Israel. They left 'on aliyah' the next day via El Al airlines.

The event was sponsored by the Israel Histadrut campaign and the United Organization for Histadrut.

Ottawa regards bequests to charity with approval

TORONTO–

The Canadian government looks favorably on charitable bequests and donations, according to Bernard Comiskey, chief of the estate and trust section of the federal revenue department. He says this is evident from the fact that tax exemptions for charity have been increased from 10 per cent to 20 per cent.

Speaking at a recent tax seminar arranged by the Bequest and Endowment Fund of the United Jewish Welfare Fund of Toronto, Comiskey declared that "if donations and bequests are not made, your taxes will have to be increased. The works of charity must be operated and cost money and if the money is not contributed, then the federal, provincial and municipal governments will have to obtain it . . . and as you know, their only resource is through taxes."

On the other hand, he said, "if you give, someone will carry out the charitable work on your behalf and your blessings will be unlimited, or, as said in Scripture, sevenfold"

Comiskey said he was especially impressed with the United Jewish Welfare Fund's activities on behalf of the elderly.

At present, he continued, the new Income Tax Act, which was effective at the beginning of 1972, is virtually the same as the old act except for the increase in the maximum amount deductible for charity from 10% to 20%.

However, said Comiskey, Bill 222, a proposed amendment, will be presented to the House of Commons. If passed, this bill will provide the following:

1. A bequest under a will shall be deemed to have been made by the taxpayer in the taxation year in which he died. This permits the value of the gift to be deducted from the taxpayer's income in the year of death and the gift is not subject to succession duty.

2. Where a gift of tangible property is made which is suitable for use by the charity organization, and the fair market value of the property gifted is greater than its adjusted cost base, the donor may elect that the amount of the gift is any figure between the adjusted cost base and the fair market value.

Morris Kaufman, who presided at the seminar, pointed out that other large communities have substantial endowment funds, while Toronto "is just beginning to explore this area of giving." He said Cleveland's endowment funds total well over $15 million and Detroit's total is over $10 million. Kaufman is chairman of the UJWF's Bequest and Endowment Fund.

Wolfe D. Goodman, said the community needs more stability in fund raising and community agencies should not have to rely entirely on what can be raised in any single year. Endowments provide a necessary cushion.

Goodman declared that bequests to charity must play an important part in giving. It is wrong to assume that the responsibility for giving ends at death.

He said private organizations are more flexible and adaptable and can do a better job handling charity than government agencies. Yet, he noted, there are "straws in the wind" indicating that at the provincial level, governments want to place limitations on bequests.

Goodman was critical of the fact that donors could be required to pay a capital gains tax on a bequest of securities and said this is a uniquely Canadian situation. The idea was copied from Great Britain but Britain has dropped this provision, nor does it apply in the United States. He said that at present the best way to avoid paying tax "for the privilege of giving gifts" is to donate securities now before they have appreciated substantially since Valuation Day.

One of the most attractive methods of providing an endowment fund, Goodman said, is to assign to the United Jewish Welfare Fund an insurance policy taken out on the donor's life. Donations to enable the UJWF to pay premiums on this policy are tax deductible. Where an existing life insurance policy is assigned to the Welfare Fund, the cash surrender value will also be deductible as a charitable contribution.

Truman's role in Israel's birth

Cont'd from Page 1

famous Yom Kippur statement asking Congress to allow more displaced persons into the United States, and declaring his public support of the partition of Palestine was criticized as a political move before the up-coming congressional elections.

According to Acheson, these accusations were unfair. "From many years of talk with him I knew that this represented a deep conviction, in large part implanted by his close friend and former parter, Eddie Jacobson, a passionate Zionist."

In 1919 Lieutenant Harry S Truman (the "S" is truly just an initial and stands for nothing) and Sergeant Edward Jacobson went into the haberdashery business together. During their life-long friendship, Eddie often called Harry at the White House and intervened on behalf of the Zionist dream.

February 14, 1947. The British government referred the whole Palestine matter to the United Nations. It was the best of times. It was the worst of times. The United States, and most definitely Russia were pushing for partition, while Britain chose to abstain. In the meantime, by mid-July more than 4,500 illegal immigrants detained in Haifa were returned to Europe. By the end of the year there was general fighting throughout Palestine.

12:15 P.M., March 18, 1948. It appeared the Zionist dream might be lost. Truman saw Chaim Weizmann "off the record" at the express request of Eddie Jacobson. "You can bank on us.... I am for partition," Truman told Weizmann.

One of Truman's biographers wrote: "He liked old Weizmann as a decent, simple man."

May 14, 1948. Eleven minutes after the new state's declaration of independence went into effect, the United States recognized the nascent State of Israel.

It took about 2,000 years, the Diaspora, a multitude of pogroms, a Holocaust, and the efforts of many people to fulfill the Zionist dream.

One of those persons was Harry S Truman.

Rights declaration needs enforcement, Humphrey says

From Our Quebec Bureau
MONTREAL

Unless measures are established to implement and enforce the Declaration of Human Rights at the international level, the concepts laid out in the charter "don't have too much meaning for too many people" said one of the principal architects of the declaration.

"The Declaration has been described as a great achievement, but unless some kind of international mechanism is set up, the story is not too bright and is continuously frustrating," said Professor John Humphrey of McGill University, co-author of the International Declaration of Human Rights.

Prof. Humphrey said efforts are now being made to build enforcement strength into the charter which, he maintained, has inherent powers.

John Humphrey

Prof. Humphrey was one of three speakers at a conference held at the University of Montreal on a **Women's Plea on Human Rights"** marking the 24th anniversary of the founding of the charter.

The conference was organized by the Women's Federation of Allied Jewish Community Services through its 77-organization Council of Presidents.

Prof. Humphrey said suggestions have been made to the UN to create an office of a High Commissioner on Human Rights in order to establish civil rights as a major status at the world body.

"But unless public opinion is organized to put pressure on their respective governments little progress will be made in the future.

"Pressure has to be organized at the grass roots level, through volunteer organizations, if it is to be effective," he added.

The conference dealt with the denial of human rights to Jews living in the Soviet Union, and was an appeal by the women's groups to maintain the issue of Soviet Jewry as one of the most prominent in Jewish life.

Speaking on the situation in the Soviet Union was well-known York University Professor Irwin Cotler, while Sister Dumais, a Roman Catholic Nun who helped resettle hundreds of Ugandan Asians spoke on women's rights in Quebec society.

Phil Givens takes first step in a Zionist rapprochement with official visit to Quebec

By MARK MEDICOFF
CJN Quebec Bureau Chief
MONTREAL–

Canadian Zionist Federation President Phil Givens recently paid his first official visit to Montreal since he was elected head of the 30,000 member organization last October.

His day long visit included a chat with long-time colleague Mayor Jean Drapeau, a reception at the Israeli Consulate, a two hour tete-a-tete with reporters, and a speech at the Spanish and Portuguese Synagogue.

When he first took office two months ago, Givens began a political policy known in Quebec as 'rapprochement' — the strategy of reconciling conflicting forces.

Zionist officials point out that his first major task of aligning the Zionist Organization of Canada firmly into the "Zionist family" has been achieved.

At the ZOC Convention in Toronto, delegates voted unanimously in favor of retaining membership in the CZF, and rejected a motion to join other world Zionist bodies.

"The ZOC has been brought into fold, "Givens told **The Canadian Jewish News,"** and this is evidenced by Danny Monson's co-option by us, with his full consent, to act as a national vice-president of the CZF. The word is, that he will be cooperating with us in every way."

Another method the CZF employed to maintain solidarity within ranks, was to enlarge its governing body to almost twice the previous size.

Givens' experence with federation-type politics at the municipal level, led him to develop methods that he now uses to deal with problems encountered in the Zionist arena.

His pet phrase regarding Zionist unity is that "the sum of the parts is greater than the whole," and he guarantees party constituencies that they need not fear of losing their identity under a strong central governing body.

"In so far as general policy on important issues such as Soviet Jewry or Israel, the identity of each grouping will be preserved. We will merge our difficulties in common unity for the best possible results."

Givens said his next task will deal with the problems regarding the relationship of the Zionist community and Canadian Jewry at large. He said he would like to see Canadian Jewry be able to speak out under one united voice, and he intends to establish strong relationship with the Canadian Jewish Congress and the B'nai B'rith.

With one unified voice Canadian Jewry can deal more effectively, he pointed out, with matters involving Jewish concerns at the national and international level.

Two years ago, attempts to unify the three major organizations — B'nai B'rith, Canadian Jewish Congress, and the Canadian Zionist Federation — under the umbrella Canada-Israel Committee, were frustrated.

Givens intends to affirm the highly desirable aims of the CIC once again. He will first have to convince organizational leaders, however, to regulate their "official voice of Canadian Jewry" motives so that once again "the sum of the parts will be greater than the whole."

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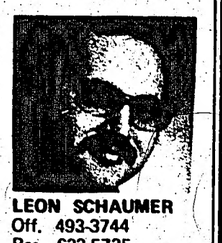
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Onetime Arab teacher became espionage agent

LONDON (JCNS)

Habib Kahwaji, one of the Israeli Arabs arrested in connection with espionage charges, is an ambitious man who aspired to fame, writes the JCNS Arab Affairs correspondent.

The son of a Maronite-Christian schoolteacher from the village of Fasouta, near the Lebanese border, Kahwaji began his career in the mid-'fifties as a school teacher at the Terra Sancta College in Nazareth.

However, he was not content merely to teach literature, and allegedly began claiming authorship of some lesser-known poems and short stories by Lebanese authors.

According to reports, this led to his dimissal from Terra Sancta and he spent the next ten years teaching at a girls' school in Haifa.

During this period he became involved with extremist political groups, both pro-Communist and anti-Communist. He also married Nayfeh Akleh, a convicted spy for Syria.

After the Six-Day War in 1967 the couple were arrested as suspected Syrian agents, but the evidence against them was inconclusive. When they were offered the alternative of leaving Israel or remaining as restricted residents, they opted to emigrate to the U.S., but went only as far as Cyprus.

There they established a propaganda and information-collecting centre and began involving friends and relatives in Israel in their activities.

The best-known of their victims was Sabri Jiryes, a graduate of the Hebrew University and a distant relative of Kahwaji. Jiryes later left Israel for Lebanon, where he now edits a Palestinian news bulletin. Others who became involved with Kahwaji are now serving prison terms in Israeli jails.

Daoud Turki, another Israeli Arab arrested on the week-end, also had connections with the Kahwajis. The owner of the bookshop in Khoury Street, Haifa, Turki is quite well known to Arabs and Jews in the city interested in Communist, mainly Maoist, literature.

Turki was a member of the Israel Communist Party for many years, but left the party when Russia and China came into ideological conflict and joined the small Maoist anti-Zionist Matspen group.

New accusation is levelled at activist by Soviet Union

LONDON, (JTA) -

Lazar Lubarsky, a Jewish activist of Rostov imprisoned since July on charges of "defamation of the Soviet Union," was told last week that he would also be charged with "imparting state secrets to unauthorized persons," according to Soviet Jewish sources.

Conviction on the new charge would bring a maximum sentence of five years in a strict-regime labor camp. Lubarsky has also been denied visits by his family and must retain a new lawyer because of the seriousness of the new charge, the sources said, adding that his trial will be secret.

The sources also said that Viktor Lapidus, a Moscow engineer who was among the original 19 Jews whose emigration tax was waived in October, has now been told to report to the appeals committee. Lapidus has already left his job, renounced his Soviet citizenship and deposited in a bank the required 500-ruble ($625) renunciation charge.

In Kiev, the sources said, 10 Jewish families have received exit visas and been billed the education tax. Vladimir Kochubiyevsky and Alexsander Mamurski were billed 14,000 rubles ($17,500) each.

In Leningrad, Dr. Leonid Tarassuk, recently fired as curator of The Hermitage after applying for emigration, has received a visa to Israel. In Kiev, teenage Jewish activits—many of them a year or so past call-up age—are being summoned to military service.

Dayan stresses need for total alertness

HAIFA (JCNS)-

Israel's Defence Minister, Moshe Dayan, said here that Israel must leave nothing to chance in a peace agreement with the Arab States.

"We must bear in mind with whom we are dealing", said Dayan. "Judging from past experience, once the knife was removed from their necks, the Arabs reneged on prior agreements and evaded progress towards peace.

"This time we must not be short-sighted nor allow half measures or perpetuate the refugee problem", added the defence minister.

Dayan said Israel must get rid of UN observers and not agree to demilitarized zones or "the pious guarantees" of other nations.

Experience had shown that demilitarized zones and UN observers had provided a wedge between Israel and the Arabs. Israel's objective must be to live together peacefully with the Arabs "as we are doing with the Arabs in areas today".

He insisted that the building of the new port of Yamit in northern Sinai was strategically necessary. In the 'fifties when Israel had been much weaker it had built 18 towns.

Dayan said that the Egyptians would not be able to cross the Suez Canal thanks to the fortifications and growing strength of the Israeli Army but might open fire out of frustration.... He had no complaints about the Defence Budget, he added.

Fund for Jewish Education is established in America to meet ever-increasing needs

NEW YORK (JTA) -

The American Association for Jewish Education, in a move designed to increase the scope of its activities in communities throughout the country, has announced the creation of a Fund for Jewish Education in America.

Under the chairmanship of Robert H. Arnow, president of the AAJE, the fund will have as its objective the task of mobilizing additional financial resources to support the projects, programs and services of the AAJE to meet the ever-increasing educational needs of the American Jewish community.

The fund will be officially launched at a national leadership dinner and conference next March. In announcing the establishment of the Fund, Arnow stated: "We are now in the process of forming a 'National Committee of 100,' which will represent the most concerned and involved leaders in this area on the national Jewish scene. The scope of Jewish education has broadened so dramatically and the threat of alienation has increased to such an extent that the need for more innovative programs and courses to make Jewish life more meaningful has become an absolute necessity."

This is especially true on the high school and college levels, Arnow noted, "where disaffection has taken place and graduates are less than positive in their sentiments about their roles as Jews in contemporary America."

The AAJE is attempting to meet this challenge by "contemporizing Jewish studies through curriculum research, pedagogic innovation, training of teachers and other school personnel, better programming and standardized tests," Arnow declared. "With the additional fund resources, we will be able to close the gap between requirement and performance, thus ensuring the continued growth and progress of Jewish education in America."

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In light of Vietnam, are Nixon's Israel pledges likely to be kept?

The U.S. government has renewed its massive air attacks against North Viet Nam. Hundreds of B-52's have carpet-bombed Hanoi and Haiphong causing countless casualties. Military experts say that the weight of bombs released in one of these raids exceeded the total delivered against London in the whole of World War II.

Hanoi is far away. One hardly dares to imagine the suffering of women and children in the face of such devastation. Death, dismemberment, and disfigurement have been part of our daily ration of Viet Nam news for so many years that we are hardly touched anymore by the horror of it.

Two weeks prior to the U.S. Presidential election Henry Kissinger announced that "peace is at hand". Only a few more details needed arranging. For months prior to the election the American people were given the impression that President Nixon was dedicated to bringing the war to a close. As a result he received one of the largest landslide votes in American history.

It is an obscene thought, but it is entirely credible in view of the resumption of bombing, that Nixon and Kissinger were engaging in a charade intended to deceive the American voter, rather than genuine negotiations to bring peace.

In spite of his early reputation as "tricky Dick" the American voter found Nixon more credible than his opponent, Senator McGovern. Indeed, the more the Democratic candidate warned that he did not trust the President's intentions, the more the public gave its confidence to Nixon.

The American strategy appears to be one of scaled terror usually employed in the torture chamber. If the victim is stubborn, intensify the pain. If he co-operates, in some small ways, ease off. In the end, he will so fear the resumption of pain that he will capitulate without reservation.

Senator Edward Kennedy in criticizing the renewed American bombing spoke of a "deep and despairing sense that these events mark a return to the war of old." Other voices echoed this same sense of despair.

There is no fight left in the American peace forces. They have been out manouvered and out-shouted by a carefully staged scenario which included Nixon's visits to Peking and Moscow.

One hesitates to think what significance such tactics may have for Israel.

Will American assurances continue to have meaning? What will happen if the U.S. decides its own interests require a rapprochement with the Arab states? Will Israel be presented with a new Rogers plan demanding unilateral withdrawal of Israel's forces from the Sinai, the Golan Heights and East Jerusalem? Will Israel be told "Do it our way or else..."?

Jerusalem Post has played key role in the founding of Israel

The Jerusalem Post is celebrating its 40th birthday Founded by Gershon Agronsky, a former American who arrived in Jerusalem in 1927, the newspaper has played a key role in Israel's history.

First published on December 1, 1932 - it was known as the Palestine Post - Agronsky's aims were to improve relations between the Jews and the British Mandate authority. Agronsky sought to help the British understand "the justice underlying the Jews' title to develop their national home." The paper would support the Palestine mandate.

"In order that the publication may enjoy the sympathy of Englishmen in Palestine, it is intended... that the British point of view should, as far as possible prevail," Agronsky wrote.

In spite of these earnest intentions, tensions continued to grow between the Jews and the British as well as between Jews and Arabs. The Post became recognized as the voice of Jewish Palestine demanding implementation of The Balfour declaration. The British on the other hand were supporting the 1939 White Paper which called for severe limitation of immigration and a Palestine in which Jews would forever remain a minority.

As The Post persisted, the authorities liked it less and less. The British sought to silence the journal by censorship and intimidation.

Agronsky's paper, in supporting the Yishuv, clearly favoured the Hagana and its policy of self-restraint. It condemned the activities of the Irgun (I.Z.L.) and Stern groups. The Post opposed terrorism since it meant indiscriminate violence against innocent Arabs.

When the British left, The Palestine Post lost most of its original readers. Ironically, British soldiers and officials had been dependent on The Post for their news, in spite of the fact that the newspaper sought their exit. However, as more and more countries recognized Israel, their diplomatic staffs came to rely on The Post to inform them of what was happening in the Jewish state.

In the early days of the state, The Post developed a reputation for being too close to the government. However, with the resignation of Ben Gurion following the Lavon affair, the paper was subjected to considerable pressure by the Eshkol government. The Six-Day War ended much of the intense political in-fighting between the major parties in Israel and left the free to operate in a freer climate.

Although the Histadrut is a substantial shareholder, The Post no longer felt compelled to pick and choose each word for fear of retaliation. It continues to maintain a close relationship with the government, but does not hesitate to be critical.

The Post was the first journal in Israel to give sympathetic attention to Israel's Black Panthers. Also, many Arabs in East Jerusalem, the West Bank and Gaza read The Post because of its extensive and fair coverage of Arab affairs.

As the number of tourists to Israel increases, as more and more English-speaking Jews settle in the country, The Post continues to make an important contribution to the life of the country. A newspaper which helped bring a dream to reality deserves our sincerest best wishes for the future.

Israel happy with Cambodia

JERUSALEM (JTA) -

Cambodia has opened an embassy here to the intense satisfaction of the foreign ministry. It is the first Asian country to have an embassy in Jerusalem (rather than Tel Aviv) and it will shortly be followed by South Vietnam with which Israel recently formed diplomatic ties.

The Cambodian embassy was opened in September in a quiet street in the Rehavia section of the city, but it attracted no press publicity till now. The foreign ministry has now deliberately leaked the story, apparently to counter the effect of a Ma'ariv report saying that Cambodia asked Israel to play down the ceremony of establishing relations between Jerusalem and Saigon, which took place last week in Pnompenh, for fear of offending the Arabs.

The embassy is being run at present by a charge d'affairs, Son San. The Ambassador-designate Keo Kimsaon, is in Pnompenh where he is active in the ceasefire negotiations. He is expected early in January. There is presently also an economic counsellor at the embassy.

Israeli sources stress that relations with Cambodia have improved recently and cite the Cambodian decision to set up its embassy in Jerusalem as proof of this. Until now, Cambodia had a non-resident ambassador accredited to Israel.

Defence Minister Moshe Dayan and Chief Rabbi Shlomo Goren engage in a spirited discussion of internal affairs during the recent Chanukah holiday. (IPPA)

Peron's return greeted with uneasiness by Jews

By ASHER MIBASHAN
(JTA Argentine Correspondent)
BUENOS AIRES -

(JTA) - The return of former President Juan Domingo Peron, though many believed he would not come, has stirred mixed feelings in the Argentine population. The Jews, as citizens, could not elude them.

A few hours after Peron's arrival it was feared that a military coup could end the situation. But it then became apparent that the enormous display of power, ordered by Gen. Alejandro Agustin Lanusse, president of Argentina, by the armed forces, prevented any disturbance which might have been triggered from any quarters, and futile bloodshed was avoided.

In fact Peron had been challenged by President Lanusse to come and co-operate; if possible, in finding an acceptable solution, based on an ample and popular political spectrum, for the elections in March, 1973.

The idea is to offer the Peronists solid participation in government, as befits a movement that probably accounts for some 40% or more of the electorate.

In all fairness, it should be recalled that during his presidency, Peron was, generally speaking, benevolent towards Argentine Jewry. He recognized the state of Israel soon after its establishment, after a memorable debate in the Chamber of Deputies during which two Peronists, MPs Raul Bustos Fierro and Joaquin Dias de Vivar, spoke in highly laudatory tones of Israel, of Theodor Herzl and of the Zionist movement.

Peron named a Jew as his first ambassador to Israel, Dr. Pablo Mangel. The first Jewish judge in Argentina, Liberto Rabovich, was also appointed by him. Peron permitted the sending of economic aid to Israel and even suggested how to manage it in order to avoid red tape.

On the other hand, he insisted on the creation of a Jewish Peronist group, the so-called Organizacion Israelita Argentina, which organized several mass meetings during which Peron spoke to thousands of Jews. When the regime fell, the OIA disappeared from the scene.

In the first years after World War II, many Nazis found refuge in Argentina, among them the notorious Adolf Eichmann and outstanding aces of the Luftwaffe and parachute corps like Rudel and Skorzeny. High church officials in Europe were instrumental in obtaining the needed papers for them. On the other hand, a number of Jewish survivors of the Nazi Holocaust were also able to enter Argentina and start a new life here.

The situation, 17 years after a military-civilian coup overthrew Peron in Sept. 1955, must be analyzed in the light of Peron's statements in exile and since his return. Politically, he is believed to lean towards a "Third World," i.e., mildly Socialist policy, and his press conference Nov. 25 he cited Peru as a nation most akin to his ideas.

In April 1971, he met in Madrid with Gen. Lanusse's emissary, Col. Francisco Cornicelli, whom he told: "We were faced with the imperialist power and with the great international synarchy managed from the United Nations, comprising Communism, capitalism, Judaism, the Catholic Church — which takes part when it is paid. . ." It should be noted that he placed Judaism more or less on the same level with the Catholic hierarchy.

Ha'aretz attributes its success to firm policy of independence

A Canadian Jewish News Exclusive

TEL AVIV (CJNS) -

Ha'aretz, one of Israel's most influential newspapers is published in a small stained stucco building in Tel Aviv. Like much of the city's centre, the building looks old and neglected. Its interior offers the usual disorderly atmosphere so esteemed by the journalistic profession.

In an intimate country such as Israel, the news is more than a recital of remote events. The death of a kibbutz leader by a Syrian shell last week was a personal tragedy for his family, his kibbutz, his movement and his friends throughout Israel.

Transistor radios are switched on in buses and cabs at newscast times and Israelis rush to the newsstands for the latest edition of their favorite paper.

Israel with a population not much greater than Toronto's has 16 newspapers which circulate nationally. Of these, **Ma'ariv** and **Ha'aretz** are generally regarded as the most influential.

Gerhsom Shocken, editor of **Ha'aretz**, fluent and energetic at 60, attributes his paper's pre-eminence to incisive writing, and a fierce independence which allows him to criticize Israel's establishment.

"Both **Ha'aretz** and **Ma'ariv** are independent of any party affiliations," Shocken said. "Most of the rest of Israel's press serve as a house organ for one or another of the parties. This means that it is more important for them to run the minutes of the party executive committee than to print news."

Shocken explained that there is a danger in a country such as Israel of becoming entrapped by the personal relationships which frequently develop between publisher and politician.

"I try to avoid this and judge every issue on its merits," he said. "Frequently a politician will leak some confidential information, in the expectation that we will offer something in return. This we cannot do."

Gershom Schocken

Ha'aretz's ability to attract men of competence and education to its editorial staff has led to both good writing and lively editorial controversy. Schocken encourages the publication of views that differ with his own and with each other.

"We also don't play up to popular moods in the country," Shocken stated. "For example, we opposed terrorism during the British mandate. This ran contrary to popular opinion."

"We didn't glamorize terrorism," he said. "We editorialized against the hanging of the terrorists but we also condemned the terrorism."

Currently, **Ha'aretz** is urging the government to take the iniative in finding a political solution to peace with the Arabs. "The present mood of most Israelis is to say, we have never had it so good and to depend on military solutions.

"While I am not optimistic about finding a political solution, we should not exclude the possibility," the editor said. "**Ha'aretz** has never supported the maximalists who claim nothing should be ceded to the Arabs."

"We should be prepared for changes instead of counting on the status quo."

Shocken has been a newspaperman for over 30 years. His father was a famous publisher of Hebrew literature in Germany and became chairman of the executive council of Hebrew University.

Today, Shocken's elder son, Amos, 28, has joined in the administration of the newspaper. He prepared for the task by taking a degree in business administration at Harvard and working for a New York publishing house.

"**Ha'aretz** is a morning paper with a circulation of 50,000 weekdays and 75,000 on weekends, making it the third largest in Israel. Leading the field is **Yediot Aheronot** at 125,000 with its emphasis on sex and crime, and **Ma'ariv** with 100,000 circulation an afternoon daily which rivals **Ha'aretz** in excellence.

Shocken is beset by the same problems facing all publishers; costs are rising more rapidly than revenues while an increase in advertising is dependent on an increase in circulation.

"We are trying to solve the problem of the high rise," Schocken confided. "Israelis want their morning paper before breakfast, but more and more of them are living in apartment buildings and won't walk several flights of steps to pick up a paper at a newsstand. We will have to print earlier and have them delivered to their door."

"Fortunately," he concluded, "the standard of education in Israel is rising. This means more readers for **Ha'aretz**."

ask the rabbi

Thought Judaism was merciful

1. I am distressed at the plight of my daughter whose marriage ended in divorce through no fault of her own, but who cannot induce her former husband to give her a Get. She is now faced with the choice of either marrying contrary to Jewish law or living alone for the rest of her life. Can the rabbis do nothing? I thought Judaism was merciful.

RESPONSE:

Your distress is shared by every Orthodox rabbi aware of the heart-rending situation in which women like your daughter find themselves. Various suggested solutions to the problem have been put forward from time to time but so far none has won acceptance in the Orthodox world.

The talmudic rabbis were so concerned with a similar problem that they permitted violent physical coercion to be exercised against a recalcitrant husband and treated his assent to the Get under such coercion as valid in law (Kiddushin 50a)

In the State of Israel, even today, a husband who unlawfully refuses to give his assent to a Get can be imprisoned until he is ready to obey the dictates of the court. Even outside the State pressures of various kinds can be brought to bear on an unscrupulous husband who, for reasons of personal gain or sheer vindictiveness, uses Jewish law to keep his wife tied to him after the civil divorce has been granted.

I have heard rabbis telling such a husband that a wife can gain her freedom through his death and that if he persists in his refusal to give the Get they will pray for the wife to be released by his death. This frequently has the desired effect. No doubt your daughter has been in touch with the Beth Din. She should try again and they will do their upmost to obtain the assent of the husband through an approach to him by his rabbi or other people he knows. It is not only a question of Judaism being "merciful" but of the need to avoid a faith based on justice having sheer injustices perpetrated in its name.

2. What is Hafsakah; what is its significance and how is it calculated?

RESPONSE:

The term Hafsakah refers to the rule that on the fasts of the ninth of Av. and Yom Kippur it is necessary to refrain from food some time before the actual fast begins formally – hence the term Hafsakah literally "cessation," i.e. from eating and drinking. The Hafsakah is calculated so as to take place just before sunset.

'We never expected to grow old'

Problems confronting kibbutzim seen as threat to their survival

By SOL I. LITTMAN
TEL AVIV—

"The kibbutz is not what it used to be."

This statement is almost universally heard whenever Israel's collective communities come up for discussion. The continued importance of the kibbutz in the life of the country is underlined by the equally frequent comment.

"Although kibbutzim comprise only four per cent of the country's population they sustained 25% of the casualties in the Six Day War.

Indeed, it is because of the leadership and the idealism the kibbutzim have provided for the rest of the nation that changes threatening the integrity of kibbutz life arouse anxiety even among those who have never had a personal preference for this style of life.

While Israel's population continues to grow, the numbers living on collective settlements has not kept pace, so that kibbutzim comprise a dwindling percentage of the whole, raising the fear that their influece will be felt less than ever.

What are the problems confronting the kibbutzim and endangering their survival?

You might start with outside influences. Right off, some of our sentimentalists will be disappointed to learn that Israeli folk dancing is becoming a rarity on the kibbutz. Seldom do excited circles of young people stamp the earth in a violent hora. Today's teen-age kibbutznik is much more interested in rock and roll and is more likely to spend his evenings watching King of the Royal Mounted on the community television set.

The aged also present a new set of problems for the kibbutz.

"We never expected to grow old," said one of the pioneers on Mapam Kibbutz Maabarot, about 20 kilometers north of Tel Aviv. "Then, suddenly we were aging and no longer able to do the hard work we were once so proud to accomplish.

"We are trying to meet the situation by creating light industry on our kibbutz. Others have started guest-houses so that the older members can man the desk, sell trinkets in the gift shop and take visitors on tours of the settlement."

A Bar-Ilan University social worker confided "There are absolutely no facilities for the aged who are infirm on any kibbutz. They are really unprepared. After all, this is the first generation of kibbutz members to experience old age."

Marriage also brings problems.

Since the young people of both sexes have been brought up together, shared the children's quarters, attended school together and frequently slept in the same room as children, familiarity makes them seek marriage partners elsewhere.

Chanan, a former army officer who served for six months as an El Al air marshal ("a great way for a kibbutz boy to see the world.") is now in charge of "sub-tropics" (bananas, mangoes, etc.) on Maabarot. His wife Yonina, was not raised on a kibbutz but grew up in Tel Aviv in a well-to-do family. ("Chanan thinks I was spoiled, but I wasn't. I couldn't get a new skirt whenever I wanted. I had to beg pretty hard.")

The young couple have not yet made up their mind whether they will continue to live on the kibbutz or move to town. For the present they are living in one of the older barrack-like cottages on the kibbutz. They expect to be eligible soon for one of the new apartments being built closer to the communal dining hall.

Chanan looks sheepish whenever his wife talks about "my new apartment" in the presence of older kibbutz members. Only politeness prevents them from reminding her that it is the property of the kibbutz.

Shoshanah and her husband have a different problem. Both of them were raised on a kibbutz, she in the Galilee and he near Ashkelon. They are welcome in both communities but Shoshanah feels that "hers" is really home. It feels strange to her to live on someone else's kibbutz; a little like using a neighbor's bathroom. Her husband on the other hand feels more at home in the community in which he was born and educated. They have been compromising by living 6 months in his kibbutz and 6 months in hers.

This is the first of a two-part article on the collective communities of Israel. The next will appear in the issue of Jan. 5.

Studies tell leadership what they already know

NEW YORK(JCNS)—

American, Jewish life has increasingly become the subject of "studies" and of "task forces". Some years ago, however, a scholar point out that the Jews of America make studies only of what they already know.

The "study" is an instrument of propriety for bringing problems to the attention of a decision-making establishment which has not brought to its leadership role any special training in, or even awareness of, the deeper intellectual issues within the Jewish community. A "study", by the ring of the word alone, seems to place the problem in the context of dignity and seriousness.

Last month, at the classic showcase for the presentation of the results of such research - the annual general assembly of the Council of Jewish Federations and Welfare Funds - still another task force reported.

Sponsored by the American Jewish Committee on this occasion, the task force told the Jews of America that Jewish education is important and that adults require it as much as children.

The report went further in suggesting that this area of Jewish communal life should be given a priority in planning and funding.

The innovation lay more in the source of the information than its substance. This had been said by rabbis, Jewish educationists and intellectuals repeatedly in the past and mainly ignored; this time, it was said by the American Jewish Committee with no claim to a vested interest in the field of Jewish educational and spiritual affairs.

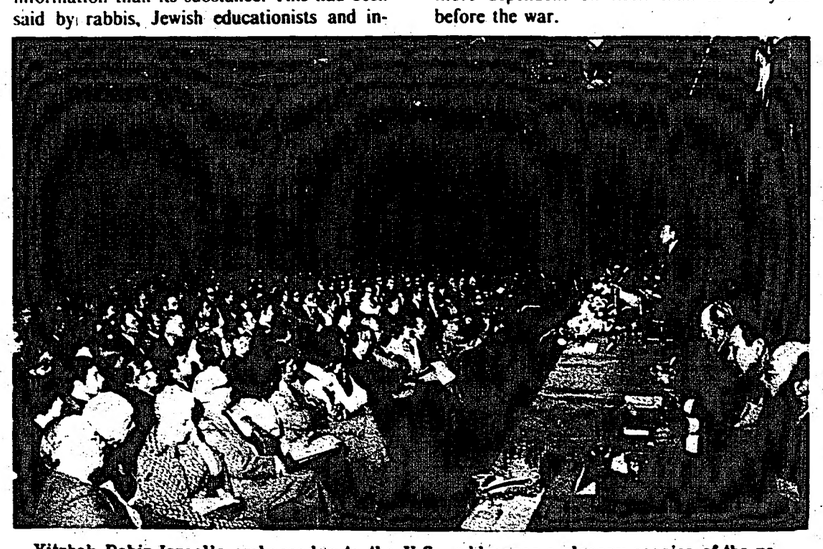
The recent Toronto meetings of the Jewish Federations and Welfare Funds, however, offer no greater prospect for action than similar meetings in other cities, in the past.

The sad fact is that Jewish education and intellectuality are not priorities in Jewish communal life in America, at least among those who conduct the campaigns for and share in the support of Israel.

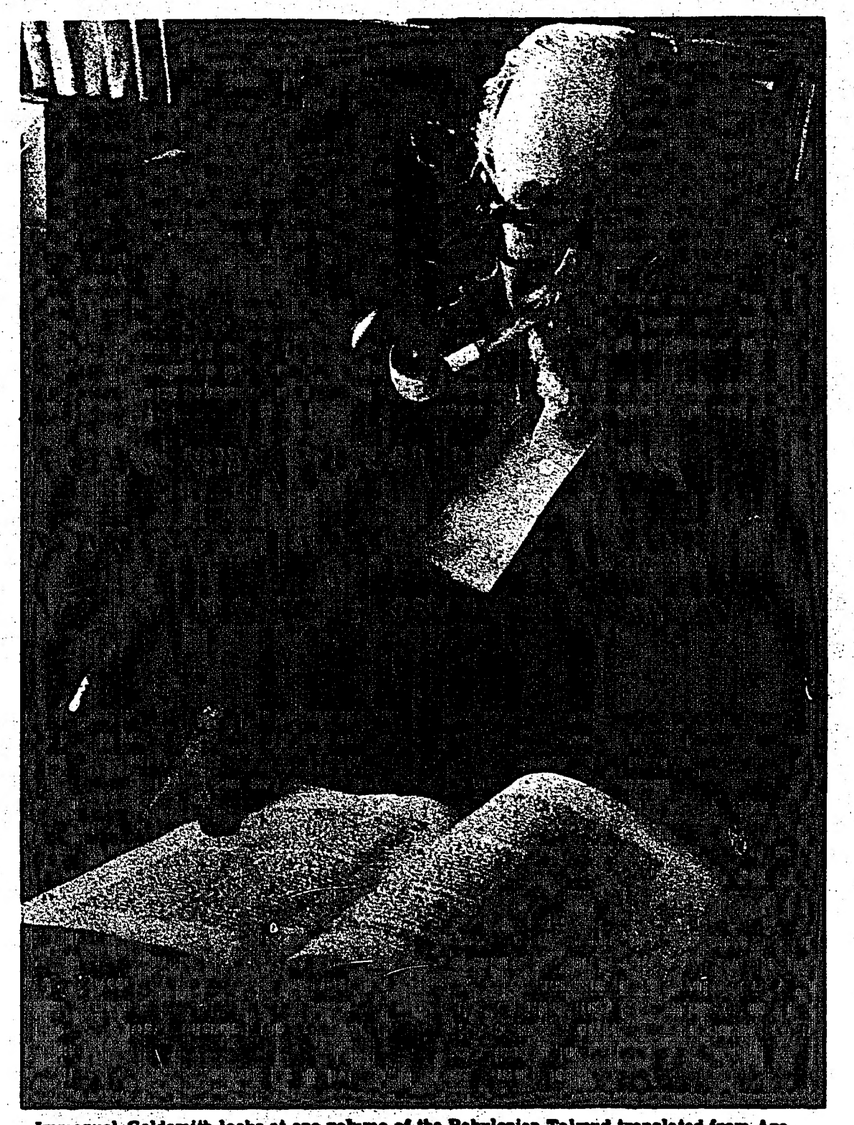
There are significant numbers of Jews for whom Jewish education and intellectual effort are central to Jewish communal continuity, without requiring research to justify their convictions.

These are, however, the disfranchised in Jewish communal affairs. To appease them and to salve their sensibilities, leadership hears discussions and reports on these subject areas, publicizing their attention to make it appear that some action may occur.

For over a quarter of a century, since the end of the Second World War, the simple point has not yet come across to the American decision-making Establishment - that Jewish America is more dependent on itself than in the years before the war.



Yitzhak Rabin, Israel's ambassador to the U.S., addresses a plenary session of the recent Council of Jewish Federations and Welfare Funds held in Toronto's Royal York Hotel.



Immanuel Goldsmith looks at one volume of the Babylonian Talmud translated from Aramic into German by his father, Dr. Lazarus Goldschmidt. (CJN Photo By Gadi Hoz)

Noted scholar's work is recalled by son

By PATRICIA RUCKER
TORONTO—

Mr. and Mrs. Immanuel Goldsmith of Toronto recently commemorated the 101st anniversary of the birth of Goldsmith's father, Dr. Lazarus Goldschmidt. But the occasion was of more than family interest.

Dr. Goldschmidt was, in the words of a testimonial offered to him on his 70th birthday in 1941 by 20 teachers of divinity and lovers of Hebrew from every major university in Great Britain, "a distinguished scholar to whom Jew and Gentile are alike indebted."

Only five years before this celebration took place in London, England, he had been forced to flee Germany, where he had studied and worked for over 50 years, and where he had become famous as a scholar of Hebrew literature and translator of the Babylonian Talmud.

He had always intended the fruits of his scholarship to be available to non-Jews as well as Jews. According to his daughter-in-law, the impetus to begin his masterwork, the first translation of the Talmud made by a single scholar, came from the wave of anti-Semitism in Europe at the end of the 19th. century.

He was convinced that the lack of a vernacular translation contributed to the "terrible injustice of misinterpretation" of Jewish teaching.

The German translation and commentary, edited according to modern critical methods, took him 40 years to complete. The last volume was finished in 1935, and had to be published in The Netherlands. The irony of the situation did not disturb him.

In the words of his son, a lawyer and author of several books on legal subjects, "I think he achieved what he wanted to achieve, in making it (The Talmud) available for people to read." The translation is now being reprinted, in Germany.

Dr. Goldschmidt was in every sense a scholar, thorough, a little ascetic, and with no patience for anything false. He loved books, and studied not only their content but their design and construction, a necessary discipline for critics of early manuscripts and printed works.

One of the most beautiful books in his son's library is entirely of Dr. Goldschmidt's design. It is his translation of the Koran, published in 1916. Together with the rest of his library, it was smuggled out of Germany as a "schoolbook" for his son in England.

His collection of Hebraica, including many 15th and 16th century Hebrew books, now fills an entire room in the Royal Library in Copenhagen. Characteristically, he wished his library to remain easily accessible to all Western scholars.

Two weeks after his books left London in 1950, Dr. Lazarus Goldschmidt died. His daughter-in-law, Elise, who was very close to, him in the years before his death, described the special combination of scholarly rigor and human warmth he possessed.

"He demanded absolute integrity. He had no illusions whatsoever about human nature. Therefore, he loved children and animals."

Uncle mourns no Jews on council

By J. B. SALSBERG

You can depend on Uncle Eliezer to be concerned about matters that wouldn't trouble anyone else. That's the way he is and, I am afraid that he is too old to change. Beside, who would want him to change?

What, indeed, would my interesting uncle be if he could and would change? He would become another one of the thousands of faceless uncles that are a dime a dozen. I prefer Uncle Eliezer as he is — with all his concerns, worries and anguish about us. There aren't too many like him left nowadays, so may he continue to ask his why this and why that until the proverbial 120.

But Uncle Eliezer's latest visit to my apartment wasn't for the purpose of enquiring why something did or didn't happen. Nor was it just for the purpose of joining me in a glass of tea and lemon; though in this cold spell, he says, there is nothing that revives a person faster than a glass of hot tea and lemon. The real purpose of this visit was to make sure that I fully appreciated the significance of something that had happened.

Uncle Eliezer is bothered when something meaningful has occured and it passes unnoticed — without a smile, a tear or a lesson drawn. When he encounters such indifference he says: "It's a bad bad sign. It's as if birth or death were to be unnoticed, because such things happen all the time. It's a sign of the loss of sensitivity to the unfolding of social or political events and, therefore, a loss of concern." And when Uncle Eliezer is really inspired he adds: "And that's a sign that one doesn't live but merely exists."

So after he removed his overshoes, took off his heavy coat and fur hat and had a few sips of tea he asked: "Do you realize what has happened to us in Toronto in the last election?" I wasn't sure where he was heading so I didn't reply but allowed him to answer his own rhetorical question. "What's happened is that for the first time in maybe 50 years we have not a single Jew in Toronto's city council!"

I confessed that I hadn't been aware of this until he drew it to my attention. "Not really," I said. "Really, really" he answered somewhat sadly and I too suddenly felt a sense of loss of something undefinable. We checked the records — correct, no Jews. We phoned a few unsuccessful Jewish candidates and they confirmed uncle Eliezer's finding. "It's the end of an era," he said pensively and we both drank our tea silently for a few minutes.

True, that in the past Jewish candidates didn't, as a rule, run as Jews, nevertheless Jews felt better when a Jew was elected. The general feeling was that such a one would at least stand up against anti-Semites and against discrimination. It also meant that an immigrant felt freer to approach one of his own kind on municipal matters. Then there was the pride — the feeling of having arrived, of having sunk roots in the new land — when a Jew became mayor. And now, not a single Jew on the council of the city of Toronto! Uncle Eliezer may be right: it is the end of an era.

Of course, Jews were elected to suburban councils where the bulk of the Jewish people now live. We even have Jews serving as mayors of large boroughs. But it's not the same. "It's like comparing Honest Ed's to Eaton's," says uncle Eliezer, "Honest Ed is a nice guy and he has a nice business, but Eaton's is Eaton's and Honest Ed's is Honest Ed's" he concluded with finality.

The glasses were refilled again and in the hope of raising our spirits I spiked the brew with uncle's favourite brand of aqua vitae but I spoiled it all by finding another ominous sign in the last civic elections.

"Do you realize," I said to Uncle Eliezer, "that for the first time in almost 50 years not a single Jewish candidate in the 1972 civic election in Toronto campaigned as a 'labor man', or as a 'progressive candidate' or even as a 'reform candidate' but as a stand-pat, status quo politicians?"

He raised his eyes and looked at me with surprise. Holding his attention, I said, "And do you realize, Uncle Eliezer, that in the long run this fact may prove to be more revealing and more consequential than the fact that they were not elected?"

Uncle Eliezer meditated silently for a minute or two and then said, "as a matter of fact I was unaware of all this until now and nobody on Eglinton or Bathurst seems to be aware of it either."

The spiked tea which we continued to drink made us depressingly moody. Finally my uncle slowly offered the conclusion that the platforms — or lack of such — that our Jewish municipal hopefuls ran on during the recent elections is an even stronger indicator of the end of an era than the fact that there are no Jews on Toronto's city council. We sorrowfully agreed with each other...

U.S. is world leader in Jewish population with Soviet Union second and Israel close third

NEW YORK(JTA)—

The world Jewish population is estimated at 14,236,420, according to the American Jewish Year Book, whose 1972 edition has just been published. There are approximately 6.06 million Jews in the U.S., more than in any other country.

These estimates were compiled by Leon Shapiro, associate professor of Russian-Jewish History at Rutgers University, who compiled the overseas demographic data, and Alvin Chenkin, supervisor, Statistics Unit, Council of Jewish Federations and Welfare Funds, who assembled the figures on the U.S.

After the U.S., countries with the large Jewish populations are: Soviet Union, 2.644 million, Israel, 2.632 million (it is estimated that 42,000 immigrants entered Israel this past year); France, 550,000; Argentina, 500,000; Great Britain, 410,000; and Canada, 300,000. Half of world Jewry is located in North, Central and South America, 29% in Europe, 19% in Asia, 1.5% in Africa, and .5% in Australia and New Zealand.

In the U.S. the Jewish population has shown an annual growth rate of 1.07% over the past three years. "This figure is comparable to the annual growth rate of the total resident population of the U.S. from 68 to 1971," Chenkin states, and "the proportion of the total resident population estimated to be Jewish remained at 2.94%".

In Europe, according to Shapiro, there are more than 4 million Jews, including 2.85 million in the Communist area. Figures for European countries include: Austria, 9000; Belgium, 40,500; Bulgaria, 7000; Czechoslovakia, 14,000; Denmark, 6000; France, 550,000; Germany, 32,000; Great Britain, 410,000; Greece, 6500; Hungary, 80,000; Ireland, 5400; Italy, 35,000; Netherlands, 30,000; Poland, 8000; Rumania, 100,000; Spain, 9000; Sweden, 15,000; Switzerland, 20,000; Turkey, 37,000; and Yugoslavia, 7000.

Estimated population for major centers of Jewish concentration in the Americas include: Canada, 300,000; Mexico, 35,000; Argentina, 500,000; Brazil, 150,000; Chile, 32,000; Colombia, 10,000; Peru, 5300; Uruguay, 50,000; and Venezuela, 12,000.

In Asia, the only major centers of Jewish population, besides Israel, are India, 14,500, and Iran, 80,000. In Africa, there are substantial Jewish numbers only in South Africa, 117,990; Morocco, 35,000; Ethiopia, 12,000; Tunisia, 8000; and Rhodesia, 5200. There are 72,000 Jews in Australia and 5000 in New Zealand.

Organizations and People

what's new...

by Miriam Herman

A silent vigil on behalf of Soviet Jewish prisoners was held recently by representatives of Toronto's Federation of Jewish Women's Organizations, the B'nai B'rith Women and the Women for Soviet Jewry seen here wearing their Prisoner of Conscience medallions and carrying placards. The vigil was held at Nathan Phillips Square to mark the 25th anniversary of the United Nation's Declararation of Human Rights. (Gadi Hoz).

TAY-SACHS SEMINAR AND CLINIC

The Jewish Student Federation of York University announces that Dr. J.A. Lowden, associate scientist at the Hospital for Sick Children, will conduct a seminar on Tay-Sachs disease on Wednesday, Jan. 10, from 12 noon to 2 p.m. Also, a Tay-Sachs testing clinic will be held on Tuesday, Jan. 16, from 12 noon to 4 p.m. Both the seminar and the clinic take place at the university in Room S869, the Faculty Lounge, in the Ross Building.

ANNIVERSARY DANCE

In celebration of their 55th anniversary, Borochov Branch 124, Labor Zionist Alliance, will be holding a dinner and dance on Saturday, Dec. 30, at their centre on Viewmount Ave. Special awards will be given to committee chairmen.

A WOMAN'S WORLD

The delegates at the recent convention of the National Women's League which represents Conservative sisterhoods of Canada and the United States, called for increased participation by women in synagogue administration and for more equality in synagogue ritual.

Across the seas in Holland, Orthodox women are now eligible for membership on a communal council — a first in the history of the Jewish community there. The decision was taken by the all-male council of Bussum, near Amsterdam, following a statement by the rabbi that he could not see any objection to granting passive suffrage to women but "they must be Jewish according to the Halacha and be married."

THEATRE NIGHT

The 'Y' Singles Club, the YMHA Social and Cultural club for single people, is sponsoring a theatre night on Wednesday, Jan. 10, for **Man of La Mancha** at the University Theatre. Tickets are available by calling the 'Y' Northern branch.

A TORAH FOR THE PRESIDENT

Jewish students in all lands outside Israel may join in the writing of a Sefer Torah for the president of Israel. The Torah Scroll will be presented to President Shazar during Israel's 25th anniversary ceremonies. It will be installed in its own Aron Kodesh in the presidential residence in Jerusalem. The names of the students in the program will be registered in the Torah Golden Book in Israel.

SPECIAL CAMP PROGRAM

The Toronto YM-YWHA summer day camp program offers a program geared to children with learning disabilities. The children are integrated into the regular camp activities wherever possible with additional activities designed for their special needs. There will be a specialized remediation program under the supervision of a qualified recreation therapist, and various specialists will be used in other specific programs.

FAMILY LECTURE

The All In The Family lecture series on the Jewish family in transition sponsored by Beth Emeth Bais Yehuda Sisterhood, will be discussing **The Tired Marriage** on Wednesday, Jan. 3. The lecture takes place at 8 p.m. at the synagogue, Elder St., Downsview. Speaker is Paul Caplan, YMHA camp co-ordinator.

...about people

Mitchell Sharp

A big weekend is in store for Adath Israel Congregation Jan 12 and 13. They will be celebrating **Rabbi Erwin Schild's** 25 years as spiritual leader of the north Toronto synagogue.

Festivities begin with an Oneg Shabbat service at 7 p.m. with **Rabbi Albert Pappenheim** of B'nai Israel Beth David Congregation, officiating **Cantor Eliezer Kirshblum** will be joined by guest cantors **Tibor Kelen** of B'nai Israel Beth David and **Severin Weingort** of Temple Sinai. Guest speaker is to be **Rabbi Isaac Klein** of Congregation Shaarey Zedek, Buffalo, N.Y.

A traditional Shabbat dinner follows for the congregation with guests **External Affairs Minister Mitchell Sharp, Rev. Roland de Corneille,** director of the League for Human Rights; **Father Arthur BGibson,** dean of St.Michael's College; and synagogue past president **Sidney Silverman.** Saturday morning services, which will include the dedication, will be conducted by **Rabbi Robert Binder** with guest speaker **Rabbi Wolfe Kelman,** executive vice-president of the Rabbinical Assembly, New York. The celebration concludes saturday evening with a buffet supper and dance.

***

A very busy mother of two very busy teenagers is 1973 chairman of the Toronto Board of Education, **Judy Jordan,** serving her second term as Ward 11 trustee, was named to that position by acclamation by her 24 colleagues on the board.

Although she served as vice-chairman this past year, Mrs. Jordan says that does not necessarily mean an automatic step-up to the chairmanship. Long interested in the field of education (her late husband Dr. David Jordan was trustee in Forest Hill for six years) the new chairman said that she made her decision to enter the political arena during her presidency of the Toronto Council of Home and School. What is the thrust for the coming year?

"Trying to regain some local autonomy" Mrs. Jordan said. She will also have a vote on the Metro Board and that should help!

***

Mimi Wise and Stephen Berger are very busy these days with plans for **Shalom—Israel at Yorkdale** which is scheduled for March 22-31. They were appointed by the committee for the celebration of Israel's 25th anniversary to coordinate the community's participation in this event which is to be a showcase for Israel and her products.

***

Montreal brodcaster **Dr. C.G. Stanczykowski,** president of radio station CFMB was presented with an award by the Allied Jewish Community Services in acknowledgement of the station's "unique contribution to ethnic understanding."

The presentation was made by AJCS president Monty Berger to coincide with the 10th anniversary of the Jewish program conducted by Nachum Wilchefsky.

***

Here and there . . . **Michael Landon,** born Eugene Horowitz, who was Little Joe on the Bonanza series for 13½ years, will be continuing with NBC-TV as writer and director despite the fact that the series has been cancelled.

Irish Radio and Television Authority, the Irish equivalent of the BBC, has appointed its first member to the board of governors . . . Dublin lawyer **Peter Leon.**

Chaia Tornberg is the first Mexican-born Jewish teacher to become principal of the Colegio Israelita de Mexico, a school for 1,500 Jewish students from kindergarten to university level, founded in Mexico City in 1924.

Excavations at Tel Beer Sheba

Scientist stresses value of archaeology

By ESTHER MEHR

TORONTO –

In answer to a question put to him by a member of the audience as to how the digging up of ancient ruins relates to world problems of today, Dr. Yohanon Aharoni replied that anything we can learn from past civilizations adds to knowledge of ourselves.

The distinguished professor of archaeology and historical geography at Tel Aviv University lectured to a capacity audience at the Royal Ontario Museum in Toronto last week.

A leading authority on Palestinian archaeology and historical geography of the Holy Land, Dr. Aharoni spoke primarily of his current project, the excavations at Tel Beer Sheba, which began four years ago. His findings were illustrated with a number of magnificent color slides, which almost brought the bible to life.

"You must dig a city to get a complete context of the buildings and how the whole city was planned," Dr. Aharoni exlained. "We were fortunate in this case, it was a relatively small site, strongly fortified."

Unlike many ancient cities, nothing was built over the site. This helped facilitate the digging operation in the Eastern Negev. Considered by archaeologists to be one of the most spectacular finds in recent years, Tel Beer Sheba is representative of cities which thrived during the Iron Age. From the artifacts uncovered, Dr. Aharoni estimated the destruction of the city to have taken place 100 years before the end of the Israelite Monarchy, about the 12th century, BC.

Included in the presentation were slides taken of an earlier find, the Israelite fortress and temple at Arad. Written on most of the water pitchers and decanters in illiterate Hebrew was the name of the owner. This, Dr. Aharoni said, was the first step to general literacy.

In the continuing excavations at Tel Beer Sheba, the archaeologist hopes to uncover the temple, which he feels will tell more of the culture and beliefs and manner of worship than anything yet found.

To an audience of scholars and lay people alike, Dr. Aharoni made archeaology a living science, with a particular interest for Jews whose beginnings are rooted in the Holy Land.

Yiddish favorite with young folk

By MOURA WOLPERT

HAMILTON–

It's "Yiddish only" once a month for the 80 or so enthusiastic members of Hamilton's Yiddish Club.

They come from all walks of life and are surprisingly young, in the 30 to 40 age group, says president Herbie Starkman, who conceived the idea of starting a Yiddish group a couple of years ago.

"I thought there'd be maybe 10 or 12 old people interested in talking Yiddish," he said. Instead, he found himself with a steadily growing membership of largely younger people.

The original idea was to have a small, intimate group of people who just wanted the opportunity to converse in Yiddish now and then. But interest spread and now the average turnout at the monthly meetings at the Jewish Centre is between 30 and 45.

It is Yiddish only at these meetings and there is a small fine, which goes towards the welfare fund, for every "foreign" word. They reminisce, tell anecdotes about the old days, have readings and sing-alongs and members prepare their own skits and little plays.

The highlight of the year is the annual big entertainment. An audience of 300 attended last year's performance by four professional entertainers from New York, who presented a revue, and this year there will again be a group from New York with a show entitled Lebedik und Yiddish (Light, Lively and Yiddish).

"There seems to be an awakening among young people," he says. "They prefer to read Jewish authors in their native tongue rather than translations. They are no longer satisfied with things like 'Fiddler on the Roof'. They want to read Sholom Aleichem in the original.

Toronto teacher weds folksinger Carlebach

By MIRIAM HERMAN

What more auspicious way for a Jewish couple to meet than after prayer at the Holy Wall in Jerusalem on a Sabbath morning? That is where and when Toronto theatre arts teacher Elaine Glick met folk-singing Chassidic Rabbi Shlomo Carlebach.

Miss Glick was in Israel this summer on vacation from her duties as drama teacher at Forst Hill Collegiate. A member of a musically talented family, she has background that combines tradition and the arts. Her father, David Glick, was at one time cantor of Shaw St.Synagogue. One of her four brothers is the well-known composer Srul Irving Glick.

The rabbi, who followed his father as spiritual leader of the Orthodox Kehilath Jacob Congregation in New York was in Jerusalem at the time to oversee one of his two yeshiva which he calls House of Love and Prayer — the other is in San Francisco. As a folk singer and composer of more than 1,000 melodies in Hebrew, English and Yiddish, he has received world-wide acclaim for his musical interpretations of faith and mood.

Miss Glick and Rabbi Carlebach were married in New York on Tuesday, Dec.16.

Where will home be for this international pair? Miss Glick said in an interview with **The CJN** shortly before she left for the wedding that she really wasn't sure. The rabbi's main base is New York, but with homes in both Jerusalem and San Francisco and a concert tour in the offing, it could be almost anywhere. One thing is certain however, it will not be Toronto, she said.

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Mrs. Helen Gross and Frisky

Women urged to make own contributions to campaign

TORONTO–

Women who are becoming more conscious of their role within the community are urged to make their own contributions to the 1973 United Jewish Appeal-Israel Special Fund campaign.

Mrs. Helen Gross, chairman of the women's division, said in a recent interview: "Women are increasingly aware of their responsibility and their potential. They should be able to make their own contributions to the campaign. It's plus dollars. We don't expect it to be taken off their husbands' contributions.

"When a woman realizes that just a few cents a day adds up to a great deal of money, most of us can find some way of putting aside a little each day or each week and can help in that way."

Mrs. Gross noted that some women have an income of their own. The ones who don't still have a budget and have money for things they feel are important. "We feel that the UJA is the most important," she said.

As a mother of two teenagers, Mrs. Gross is particularly interested that a substantial portion of the United Jewish Welfare Fund budget—which is covered by funds raised through the UJA-ISF campaign — is for Jewish education "because it is basic to the survival of the Jewish family"

She pointed out also that the Welfare Fund finances extensive programs for the Jewish poor and elderly of Toronto. Bulk of the funds raised in the campaign is directed to Israel for the absorption of thousands of immigrants from Russia.

The women's division hopes to reach about 11,000 women contributors and remind them of their responsibilities to the community in which they are raising families. They hope to raise about a half million dollars.

A telephone canvass is being organized with about 100 women manning 50 phones on two Sundays, Feb. 11 and Feb. 18.

About 4,000 women are being invited to UJA Day on Feb. 1 which will include a luncheon with author Chaim Potok as guest speaker, plus panel discussions. Invitations will remind guests that they are expected to make a contribution to the campaign.

Mrs. Gross has been working for the community since she started canvassing in 1951, her first year of marriage. Her husband, Mark, who is president of Shaarei Shomayim Synagogue, was active in community affairs before they were married and is still active in UJA campaigning. They have two children, Lindy, 17 and Jeffrey, 15.

Mrs. Gross is a long-time member of Hadassah, the Shaarei Shomayim sisterhood and the Parent Teacher Association of the Associated Hebrew Day Schools.

The former Helen Firestone, she was raised in Toronto and graduated as a Bachelor of Arts from the University of Toronto. She worked for a year as a psychologist with the Catholic Children's Aid, before her marriage.

"Israel has always held a strong appeal for us," she said. "As Jews, all of us had a sense of responsibility for other Jews even before there was an Israel. It's part of our responsibility for people from all over the world — but somehow there is a closer feeling for fellow Jews.

"When you go to Israel there is a real sense of pride that you helped, in whatever small way, to do what has been done. They have accomplished so much in such a short time it's wonderful to feel you've had a part in helping them through the United Jewish Appeal-Israel Special Fund."

'No new information'

Bormann story termed hoax

JERUSALEM (JTA) –

An Israeli expert has said that the recent "revelations" that Hitler's deputy Martin Bormann was alive in Argentina were untrue and based on documents that "are a hoax."

Yaacov Caroz, an Israeli writer who is an acknowledged expert on intelligence matters, said the documents cited by Hungarian-born author Ladislas Farago as proof that Bormann fled to Argentina in 1948 and still lives there contain no information that has not been available to the public from other sources for years.

Caroz also branded as false Farago's account of the capture of Adolf Eichmann in Buenos Aires in 1961 which claims that it was the work of Argentinian intelligence rather than agents of Israel's secret service, the Shin Bet.

Farago's accounts of Bormann and Eichmann were published recently in the **Daily Express** of London and the **Daily News** of New York, accompanied by photographs of a man alleged to be Bormann. (The author, who has a $100,000 contract for a book on the subject, defended his account in an interview with the **New York Times**. **The Times** had published a statement by Juan Jose Velasco, the Argentine intelligence chief, branding Farago's documents as forgeries and the accompanying photos as false.)

West Berlin police were reported to be piecing together clues relating to two skulls and other bones discovered in makeshift graves near Hitler's former bunker. Wilhelm Metzner, the state prosecutor from Frankfurt who is investigating the Bormann case, has asked for Bormann's dental records to determine whether one of the skulls might be that of the No. 2 Nazi.

Caroz claimed that "no one who was the least bit familiar with the subject needs to make a deep study to discover that Farago's 'top secret' Argentine intelligence documents contain reports, published years ago and available at the public library." He said, for example, that Farago's "revelation" that Bormann fled Europe under the name of Eliezer Goldstein, was printed in Michael Bar Ohar's book, **The Avengers**, in 1968.

Caroz said that an Israeli expert who checked Farago's photographs of the alleged Bormann against war-time photos of the Nazi found that they were definitely not of the same man.

Arab traders from West Bank accused of being Israel agents

JERUSALEM (JTA) –

Jordanian leaders and newspapers have accused Arab traders from the West Bank of being "Israeli agents." That was the response in Amman to the West Bankers' objections to a new Jordanian tax on goods crossing the Jordan from the West Bank.

A delegation from Nablus that returned from Amman said it was told by Jordan's foreign minister that it was serving Israeli interests. They said he told them, "You export goods to us, get for them sterling and dinars, then you deposit these amounts in your West Bank banks and receive pieces of paper called Israeli pounds." The Jordanian attitude has aroused concern among West Bank merchants.

In Washington, the state department said it was keeping a close watch on the shipment of military supplies by the Soviet Union to Syria. According to new dispatches from Beirut reaching here, Syria receives a complete radar system and other military supplies from the Soviet Union. The Beirut newspaper, **L'Oriente de Jour** reported that an Ilyushin-18 brought the equipment. The air freighter is larger than the Antonov-Antonov-12, which was being used by the Soviet Union to airlift military supplies to Syria in the last three weeks.

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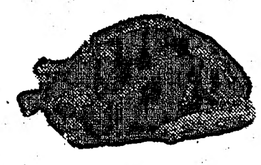

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West Bank economic change enriches Arabs

JERUSALEM –

Shortly after dawn each morning, Jamil and his son leave their home in a refugee camp near Bethlehem and join the long queue waiting for the bus to Jerusalem. Jamil's daughter leaves soon afterwards for a sewing shop where she helps make those brightly decorated "Bedouin" dresses which have become the in-thing for fashion - conscious hostesses from Athens to Atlanta.

At night, the family gathers around the TV, switching from Israel to Jordan as the whim takes them, their new shiny plastic settee accommodating a neighbor or two who have opted for a washing machine rather than a television set, or even, to humor a spoiled son, a motorbike.

Jamil and his family are part of the West Bank economic revolution, the most notable consequence of nearly 5-1/2 years of occupation, except perhaps for the peaceful conditions in the area which are part of the unspoken "deal" between occupier and occupied.

Both Jamil and his son work as building laborers in West Jerusalem – just two of the 40,000 Arabs from the territories working legally inside Israel (there are another 6,000 or so working illegally) who last year took home a total of $64 million sterling in pay.

While still earning markedly less than their Israeli counterparts (despite official assurances to the contrary), they have incomes far beyond their wildest dreams in those far-off days before the Six Day War although the cost-of-living, admittedly, is considerably higher.

They do better, for example, than many a clerk or public official on the West Bank (a number of whom have joined them as unskilled laborers in industry and agriculture for the larger pay packets) and much better than other West Bankers laboring within the territory itself.

But what happens if the bubble of full employment in Israel bursts? Will the Jew go back to the menial job of laboring? Will the Arab sit contentedly at home before a television set without the price of the electricity to power it?

Even if the employment situation remains radically unchanged, is it a good thing for Israel to mortgage the maintenance of some essential services to non-citizens (if Arab dustmen went on strike, the garbage would soon pile high in the streets of almost every major Israeli City)? Philosophically, is it good for the soul of Israel to create an elitist society dependent on another people to do its dirty work?

These are questions which are debated with increasing heat inside party political circles and labor unions, only rarely in private homes. They are of deep concern to some cabinet ministers, irrelevant to others.

The best and most constructive thinking on the question appears to be taking place inside the defence ministry where the pressure, spurred by the minister, Moshe Dayan, has been for an integrated development of the two economies. But this assumes a timeless occupation of the territories, something which the government has chosen not to set its mind to, one way or the other.

What is being done on the practical side, not at the tempo which the situation seems to demand but with some small measure of success, is to encourage the establishment of new industries and a rationalized agricultural system on the West Bank.

Might have prevented Nazis' Final Solution

WASHINGTON (JTA) –

A papal encyclical attacking racism and anti-Semitism ordered by Pope Pius XI in June, 1938, might have prevented the Nazis from carrying out their planned extermination of Jews, it was disclosed in **The National Catholic Reporter** due for publication Dec. 16.

According to the copyrighted lay edited **Reporter**, the Pope commissioned the American Jesuit editor and scholar, the Rev. John LaFarge, to write this encyclical 15 months before the outbreak of World War II. But, **The Reporter** notes, it is not clear whether the Pope ever saw the completed draft before his death in Feb. 1939.

According to Gordon Zahn, a Catholic scholar who has written extensively on the German church under Hitler and who was asked by **The Catholic Reporter** to analyze the encyclical and speculate on the effect it might have had, the publication "could have had important long-term results." Nazi anti-Semitic practices might not have been stopped, Zahn noted, "but they may not have escalated to the stage of planned extermination; more important, Catholics in countries soon to be occupied might have been less ready to cooperate when the time came."

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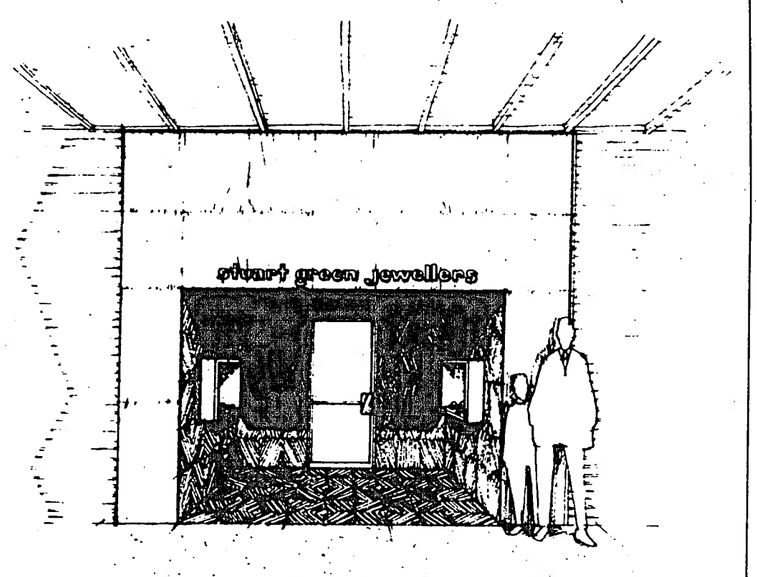

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Rose warns Jews in jeopardy if pro-Peronist regains control

By ESTHER MEHR

TORONTO –
Should the pro-Peronist forces regain control in Argentina, the plight of Jews in that already anti-Semitic regime would be in great jeopardy, says Alan Rose, associate executive director of the Canadian Jewish Congress.

Speaking at a meeting of the Leadership Development Program instituted under the auspices of the United Jewish Welfare Fund, Rose outlined existing conditions for Jews living in Latin America, the Middle East and the Soviet Union.

"In South America, Chile is the most advanced and sympathetic both in its treatment of the Jewish population and to Israel," Rose said. "But can a middle class continue to exist in a progressive socialist state?"

Many are leaving Argentina and Chile to join a growing and prosperous Jewish community in Brazil. Rose singled out Mexico, with its benign dictatorship, as the healthiest and most stable country in Latin America.

Questioned about conditions in the Middle East, Rose said there were only 500 Jews left in Iraq and he was optimistic about getting them to Israel. The 5,000 Jews remaining in Syria are virtually hostages, Rose said. Of all the Arab states, Syria is the most impervious to pressure, even from other Arab countries, and he was doubtful if continued intervention from the world community would bring any results.

Only in Iran and Morocco are living conditions for Jews tolerable, but Rose stressed, they depend solely on the survival of two men, the Shah and King Hassan. Both sovereigns are progressive rulers striving for change.

Rose estimated that 500,000 to 1,000,000 Jews would like to leave Russia. Since the Soviet government placed a head tax on Jews wishing to emigrate, only a few have been permitted to go to Israel, but they are mostly Georgians, elderly and semi-skilled.

"Harassment of Jewish militants is worse," Rose said, "and they have been feeding static into the telephone system by tape recorder on some of the calls we have made recently."

He referred to the newfound Jewish identity of young Russian militants as a "Talmudic miracle." These "privileged children of the revolution found the upsurge of anti-Semitism impossible and have risked everything" to openly declare themselves as Jews.

United States and West Germany have the greatest leverage to exert pressure on Soviet leadership to withdraw the head tax, Rose stated, through reciprocal trade pacts now under negotiation.

"No one knows how this will affect the reduction or in some cases the waiving of the tax," he said.

Following the meeting a telephone call was put through to Moscow to the home of Victor Faiermark, a 34-year-old engineer who had applied for an exit visa a year ago. His wife informed the interpreter that her husband sustained a leg injury in a demonstration and was unable to come to the phone. She too was an activist, who had been fired from her job as an engineer and was trying to eke out a living as a cleaning woman.

Israel defends presence in Arab territories

LONDON (JTA) –
Foreign Minister Abba Eban of Israel says that Israel's position at present in the administered Arab territories is fully legitimate until there is a peace treaty signed which would alter the situation. Eban, appearing at a press conference at the conclusion of the London meeting of the Socialist International Bureau, made his remarks in reference to the resolution adopted by the United Nations' General Assembly.

He noted that even the General Assembly, where the Arab states have "an automatic majority", was forced to omit harsh clauses demanding immediate Israeli withdrawal from the territories and implying sanctions for refusal.

Observing that no one has the authority to repeal the Security Council's Resolution 242, Eban said that if the assembly vote was examined, "you will find that more of the 'interested states' voted against the resolution or abstained than voted for it." In the future, he said, Israel would like to see less emphasis on polemics in the UN and more concentration on conciliatory diplomacy.

The Israeli foreign minister appeared at the press conference with Ron Hayward, general secretary of the British Labor Party; Dr. Bruno Pitterman, chairman of the Socialist International and Hans Janitschek, its secretary general. Eban expressed satisfaction with the action taken at the meeting in the areas of Soviet Jewry and international terrorism.

The Socialist International Bureau decided to reactivate its study group on Soviet Jewry to produce an up-to-date report on recent developments. Eban termed the problem of Jews in the USSR a "needless obstacle" to improved international coexistence. The bureau also decided to establish a special working committee to study the question of international terrorism.

Eban said the study hoped to discredit the claim by Arab terrorists that they acted from lofty motives and to find means to protect large groups of trade union members endangered by terrorist acts in post offices and at airports.

"This is an international problem," Eban said, "because it constitutes a disruption of international communications, traffic and post. It is an offense to innocent, non-belligerent civilians and no convictions or sentences can possibly justify it."

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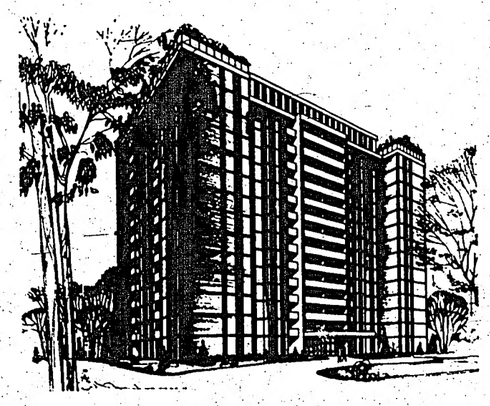

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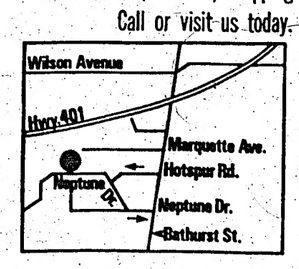

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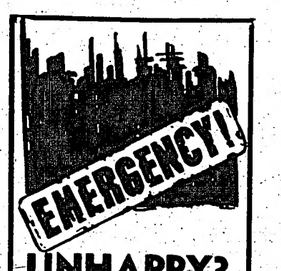

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Exciting developments in all arts

Israel's culture scene found fascinating

Entertainment

By RICK KARDONNE

After returning from a six-week trip to Israel, I must say that I am very impressed by Israel's contemporary culture scene.

Tel Aviv has only 550,000 people, but it contains 21 theatres, two symphony orchestras, a recording industry, a film industry and perhaps the most creative, exciting modern art scene anywhere in the world today. In Jerusalem there is a brand-new theatre complex and the ancient (yet strikingly beautiful) Khan Theatre, where I saw an English-language play concerning the love life of Moses.

Several of the kibbutzim, such as Ein Gev, have their own international music festivals throughout the year. Israel is one of the major modern dance centres of the world and a newly-formed opera company has been higly successful in attracting audiences, both in Tel Aviv and throughout the country.

In Safed, 50 artists live and work in a starkly beautiful setting which visually resembles the mountains of Mexico, and in Caesaria, a large annual festival is held in the ancient Roman amphitheatre which overlooks the Mediterranean; last year, the featured artist was Mikos Theodorakis.

If there is one phrase which can most accurately describe the tone of Israel's contemporary cultural scene, it is that of a sensuous funkiness.

The most commercially successful Israeli film and theatre is an earthy no-holds-barred comedy which at worst is silly slapstick and a best is brilliant satire which attacks all sacred cows. For example one of the most successful plays at the Habimah Theatre is **A Dog's Will**, a hilarious spoof on the hypocrisies of formal religion as a moneymaking enterprise. Here, Jesus Christ appears as a Black wearing a big Mogen David, and the Virgin Mary appears as an ethereal blonde.

Israeli society is satirized by Chanoch Levin in the movie **Salominica.**

Interestingly enough, of the three New York-originated productions that are translated into Hebrew and are playing in Tel Aviv, two were originally written for Blacks: **The Me Nobody Knows** (which in Tel Aviv is the longest-running show). The other is Jason Miller's expose of small-town American life, **That Championship Season.**

Serious film and drama, such as Stephen Stern's deeply moving movie **Neither by Day or by Night,** has a more difficult time attracting large audiences because there is in Israel an attitude of escape from the more sombre aspects of life with the war still fresh in the national memory.

Israeli popular music is torn in two directions: that of introspection and search for Jewish roots (typified by Chava Alberstein and Uri Shevach) and imitation of the West (typified by Arik Einstein). When classical Israeli folk music is interwoven with Broadway music or jazz, the results are strikingly beautiful, especially when North African rhythms are utilized. But attempts to blend it with American folk-rock sound embarassingly artificial.

The Tel Aviv Museum of Modern Art is the best of its type in the world. There live today in Israel at least a dozen artists who are as good as Picasso, Chagall and Kandinsky Many like Aliza Nahor, are obscure even in Israel, as they work out of places such as Safed, Eilat and Ein Hod. I am sure that the major art gallery owners all over the world would simply go wild if they knew what Israel had to offer.

Which brings one to the central problem of Israel's contemporary cultural scene: There is simply no systematic foreign distribution of Israeli culture, and a market of three million people is simply too small for artists to make a decent living. Next week, I will more fully discuss this problem.

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Painful, but rewarding journey into awareness

NIGHT, DAWN, THE ACCIDENT by Elie Wiesel; Doubleday

By BERNARD BASKIN

Wiesel's three familiar short novels, reprinted now in one volume, belong together. They represent the eloquent testimony of a remarkable man and writer.

At the age of 16 he and members of his family were dragged from their small town in Hungary to the horror of Auschwitz and Buchenwald. In his searing novel, **Night,** he adumbrates the themes of all his subsequent books and depicts the sadism, degradation and horror that was the concentration camp.

Wiesel has the ability to take one tragedy, his own, and make us see six million tragedies. He probes honestly, even unmercifully, into the depths of the human psyche. He views himself as a messenger from the dead who has returned to share an overwhelming piece of information with the living. Perhaps it can't be done, but he has the effrontery, the chutzpah, to attempt to rescue the memory of six million from the jaws of absurdity and meaninglessness.

A Jewish writer must create out of his own background of knowledge and pain, but what gives meaning to Wiesel's work is its universal quality, its ability to speak to the hearts and minds of all who think and feel.

The problem that is insistently and dramatically raised in **Night** is the axial religious problem: if God exists why does he allow unspeakable evil? In one sense this is a cheap question because it is so easy to raise and because men of little faith can so effortlessly torment the pious with its harrowing implications. Yet it is, at the same time, a profound, complex and real question. For Wiesel the answer can only be that of shocked silence in the face of the incomprehensible. One of the merits of this brief novel is that it forces the reader to face the problem with honesty.

Dawn deals with the moral dilemma of a member of the Jewish underground during the time of the British Mandate who has been chosen as the executioner of an English hostage.

In the hours before the act is to be committed he ponders the meaning of life and death, analysing his own fears and faith against the background of the needs and aspirations of his suffering people.

The Accident is quite different from the other two novels in mood and place. It is basically a parable of the ethical alternatives that confront each of us. A young successful journalist in New York is almost killed in an automobile accident. He has seen much evil, he is familiar with all aspects of the human condition. Why should he continue to live? There is the great temptation to self-destruction. His ceaseless struggle with himself mirrors the anxieties of modern society, in which there are no easy absolutes or final answers.

These tales of deep spiritual meaning are a painful, but rewarding, journey into self-awareness and increased understanding.

Bronfman Centre

New policy at theatre

(From our Quebec Bureau)

MONTREAL –

The staging of a broad concept of theatre, including contemporary trends as well as specific themes, are not incompatible, says the director of performing arts at the Saidye Bronfman Centre.

"This year we're getting away from the Bronfman Centre as strictly theatre, and we're employing a broader concept of the performing arts by puttting on such things as a Yiddish film festival, a mime group, and a chamber music group," said Muriel Gold, a staff member.

The Bronfman Centre is one of the only theatres in North America to function as both a Jewish community arts centre as well as staging plays of current topical value.

In January, the semi-professional Dora Wasserman's Yiddish Theatre will be staging a play and negotiations are underway to have the group formally associated with the theatre.

In comparison to other professional stages in Montreal, Mrs. Gold pointed out, the Bronfman Centre is also a community agency which organizes programming in conjunction with other community-supported organizations.

"The community-oriented aspect of the theatre is important for the centre and something we don't forget," she said.

Mrs. Gold, who was originally hired on a half-time basis but has since become full-time, said the difficulties she is presently encountering are based on the lack of financial support.

The centre has received a Du Maurier grant for presenting a Canadian play, and Mrs. Gold is now in the process of applying for the essential Canada Council grant.

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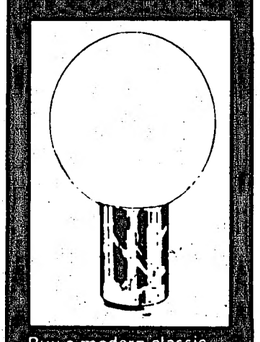

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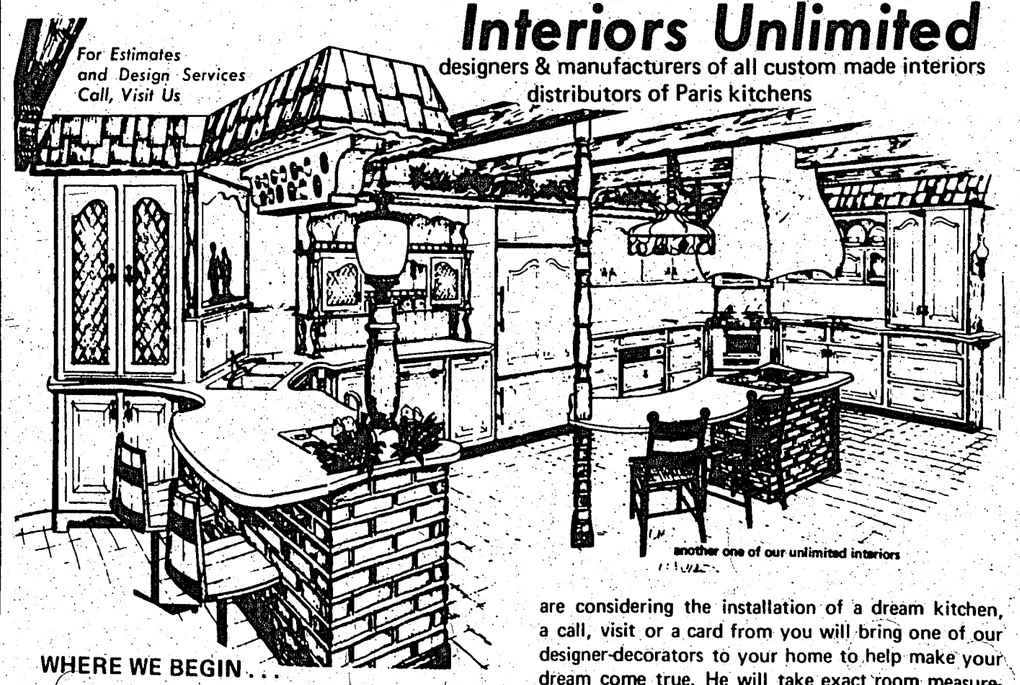

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